

in a thick fog, he is believed to be for the most part
harmless for a long time, but a number of men to
pans. Gabriel and his team, by a professed
brother of Byron, Richard de Winton.



Into the deuoute reders: Rycharde Whytforde
a professed brother of Spon: due salutacyon in
our god and most swete sayour Iesu.

The p[re]face.

Where I had sent forth this pooze les[so]n vnto
to a p[ri]uate persone & specyall frende: the
copp therof came vnto y^e syght of certeyn
deuout p[er]sones/ that were (as they sayde)
well cōtent therewith/ and edifyed thereby.

So y^e they instantly required me to put it newly forth
in cōmune: supposyng in their deuout mynde/ it shold
be vnto other p[er]sones/ as it semed vnto thē/ edificat[i]ue
& p[ro]fyttable. I beſeche our lo[r]de/ it soo may be. And y^e
you wolde not ascribe it vnto any p[re]sumpcion in me/
but rather vnto their deuocyon/ & charite. And w^{yl}ke
herte & mynde/ so to receyue it. The ende of y^e p[re]face.

The argument.

The mater is directed p[ri]ncipally vnto houshol
ders/ o[r] vnto them that haue gydynges & gouer
naunce of ony company/ for an o[r]d[er]e to be kepte/ bothe
in them selfe/ & in them that they haue in rule & charge

The ende of the argument

The selfe les[so]n/ o[r] counseyle.

O God deuoute ch[ri]stians / let vs fyrste consyder
that all we ben mortall / as well the ryche as the
pooze/ the yonge as the old/ there is no difference/ none
except/ all must nedes dye. And thoughte we lyue very
longe/ yet shall we dye shortly: for y^e lengest lyfe of this
wo[r]lde is very shorte. And yet haue we no certeynte/
ne yet conſecture of knowlege/ whan/ where/ howe/ o[r]
in what state we shall departe this lyfe. And sure we
ben/ that as we ben founde at that tyme/ so shall we be

taken/ & without respyte oz delay / forthwith shall we
 be presented & brought befoze the hygh iudge/ that can
 not be disceyued/ to make a counte of all our lyfe past/
 where no man of lawe may speke for vs / ne ony excuse
 may serue vs. Our owne consyence shall there speke
 and tell playne trowth/ without crafte oz dissimulacyō
 and (in a moment/ a twynclynge of an eye) shall clere/
 ly confesse all our hole lyfe/ and every wyngle & parte
 therof: whiche confellyon/ yf our lyfe were good/ shall
 be vnto our great honoure/ cōfōrte/ reioyngng/ & toyne
 euerlastyng. And contrary yf it were euyl/ it shal be
 vnto our great shame & rebuke vnto our endles sorow
 and payne/ & woo euerlastyng. We haue nede therfoze
 to be well ware / howe we spende our tyme / howe we
 passe this lyfe/ oz rather how this lyfe passeth vs. And
 moche shal it auayle & p̄fite vnto ȳ helth of our soules
 oft tymes to remembre our last ende. The wyse man
 sayth. *In oibus operibus tuis / memorare nouissima*
tua. &c. In all thy werkes (sayeth he) remembre thyne
 endyngg daye/ & what thynges shall come vnto the at
 thy last ende/ & thou shalt neuer do synne/ ne contynue
 euerlastyngly therin. The fyrst poynt therfoze of a good
 chrystian/ is to entende and purpose with good herte &
 constant mynde/ to auoyde synne/ & diligently to study
 how to flee & beware of the occasyons therof. And thā
 to appoynt hymselfe vnto some customable course of
 good & p̄fyttable exercyse. *Diuertere a malo / & fac bonū.* Psalmo
 (sayth the prophete) Turne away thy face / thy herte /
 wyll & mynde from all euyl / and appoynte thy selfe to
 worke good werkes. For a forme therfoze howe to fo-
 lowe the same by cōtynuaunce / I shall shewe you my
 pooze aduise. I speke vnto you good symple & deuout

Ecclesi.
 vii.

Psalmo
 xxxiii.

double/that wolde fayne lyue well your selfe/ and also
oꝛde/ & cofoꝛt all other vnto the same. ffirst tha begyn
with your selfe. And as soone as you do awake in the
mornynge/ to aryle foꝛ all daye. ffirst so depnly turne
your mynde & remembraunce vnto almyghty god/ and
than ble (by contynual custome) to make a crosse with
your thombe vpon your foꝛheed vꝛ front / in sayng of
these woꝛdes. In noie patris. and u. in another crosse
vpon your mouth/ with these woꝛdes et fili. And the
thꝛde crosse vpon your bꝛest/ sayeng et spꝛs scti. amē.
And yf your deuocyon be therto/pe may agayne make
one hole crosse/ from your heed vnto your fete / & from
y lꝛke shulder vnto the ryght/ sayeng all togyder. In
noie pꝛis & fili/ et spꝛs sancti. Amē. That is to meane
I do blese & marke my selfe with the cognysaunce and
badge of Chꝛyst. In the name of the father/ and in the
name of the sone: & in y name of the holy ghoꝛt / that is
to say the hole Trinite iii. persones & one god. Than
saye oꝛ thynke after this foꝛme. Good lord god my ma
ker & redemer: here now in thy pꝛesence/ I do (foꝛ this
tyme: & foꝛ all the tyme of my hole lyfe.) I byqueth & by
take/ oꝛ rather do frely gyue my selfe / soule and body/
with all my hert & mynde vnto the (good loꝛde) & vnto
thy handes to be thy bonde seruaunt foꝛ euer/ accoꝛding
vnto the pꝛomysse made in my baptyisme at y font ston
And here now I do ratyfye & newly coꝛfyme the same
and do fully coꝛsent in herte & mynde therto/ neuer here
after (by the helpe of thy grace) to coꝛtrary y same / but
to coꝛynue in thy lawes (good loꝛd) vnto y ende of my
lyfe. But where thou knowest (good loꝛde) that I am
a frayle persone/ in fyꝛme/ feble/ & weyke/ & (of my selfe)
pꝛone & rebꝛ/ in thought/ woꝛde/ & dede vnto euyl/ stō

the begynnynge of my lyfe hitherto. I beseeche þe good Genes.
lord god & father of al pynsaunce & power/ of al myght. viii.
and strength/ that thou wylte defende me fro all myne.
enemys/ & gyue me spirytual strength & power/ that
I may (in the) baynquyshe & ouercome/ flee & auoyde/
all suche feaple/ lyght maners oꝝ dispicions/ as shold
be contrary to thy wylle & pleasure: & that (accoꝝdynge
vnto this wylle of the spiryte/ which thy goodnes hath
now frely gyuen vnto me) I may dystroy the wylle of
the fleshe & so contynue vnto the ende of my lyfe. And
yet (good lord) where thou knowest also þe I am but
rude & vnlearned/ without wytte/ wysdom & due know
lege of the & thy lawes/ all ignoraunt & as an ydiote oꝝ
fole. In all good & spiritual vnderstandynge. I beseeche
the (good lord god) that art þe essencial sone of god thy
father/ & vnto whome is appropꝝiate all wytte. & wys
dome/ all science/ connyng & knowlege/ & al right per
ceyvinge & vnderstandynge/ that thou wylt graunt me
the due knowlege of thy selfe by ryght & true sayth / &
the knowlege of all thy benefytes & gyftes done to me
& all mankynde/ & grace dewly to thanke the for them.
And also þe due knowlege of myn owne self/ of þe state &
condicion of my life & couersacion and specially of my
wretchednes/ with due contricion for all my synnes.
And knowlege also of thy lawes/ wylle & pleasure/ so þe
by no maner of ignoraunce oꝝ my vnderstanding/ I do
(at ony tyme) in werke oꝝ dede/ oꝝ in worde oꝝ thought
onp thyng contrary vnto the same. And thyndly (good
lord) where thou knowest also that I am ofte tymes
obstynate of mynde/ stoward & euyl wylle/ stubburne
of stomacke & vnkynd of hert/ dull/ negligent & slouth
full in all maner of goodnes/ I beseeche the good lord

god holy ghost/that arte the spiryte & wyl of the father
and of the sone/ & with them þ same selfe essenyal god
vnto whome is appropiate & specially appoynted / all
bounte/all goodnes/all grace & good wyl/that þ wol
dest bouchlate to gyue me the grace of good wyl / so
that I neuer do/saye/ne thynke/that sholde be cōtrary
vnto thy wyl. And haupng vnto the euer a reuerende
drede/ I may loue the for thy self/ & all other in þ (lord)
& for the/so that accorðyng vnto the spiritual strength
and knowlege that thou hast gyuen me/ I may applye
my wyl hooly vnto thy wyl/so that I haue no wyl
propre vnto my selfe/but that my wyl be all thy wyl
and both(as moche as may be possible)one wyl. And
so I may here in this lyfe orde my loue / & come vnto
suche perfeccyon of feruent charite/that (by thy grace)
I may atteyne vnto þ fruytyn of euerlastyng charite
in thy ioyfull presence. Amē. And good lord god father
of heuen/ I beseeche þ take & receyue me thus vnto thy
grace/ & haue mercy & pite vpon me/ & all thy people.
And thou lord god/blessed sone of god the father/ & sa
uour & redemer of the worlde/haue ppte & mercy vpo
me & vpon all chrysten people. And louyng lord god
holy ghost & blessed spiryte of god/ haue mercy & ppte
vpon me & all þ worlde. Holy and blessed Trinite/one
selfe & same essenyal god/haue ppte & mercy vpon me
& all myne/ & vpon all thy creatures. Amen. And than
ones agayne blesse the with. In noiepris.as before/ &
than go forth vnto your besynes where he wyl. Let
this be for your moynynge exercyse. And though you þ
haue great thynges to do/wolde thynke this prayer &
moynynge exercyse ouer long/ bycause of your besynes
I a certeyne you/ys it were ones (by vse) gotten redy &

incoꝝpoꝛate/ & pꝛynted in the herte & mynde / It wolde
loone be sayd oꝛ thought/ & the pſone ſholde (I bꝛeue)
haue grace to ſpede the better in other thynges / & no
thyng ſoꝛthynke of the ſpendynge of the tyme/ but ra
ther account it foꝛ grette gaynes / in ſo moche that we
purpoſe to ſet foꝛth in þe ende a lenger exercyſe/ foꝛ them
that haue longer tyme to ſpende/ but now we ſhall go
foꝛth herein. After þe ſayd moꝛowe exercyſe I truſt you
wyl be well occupied vpon your appoynted courſe of
occupacion. foꝛ þe was our couſayle in þe begynnynge
that ye ſholde appoynt your ſelfe (by a cotinual cauſe)
vnto ſome certeyne occupacion that may be pꝛytable/
and euer to auoyde ydlenes the mother and nurſe of al
lynne & euyl. And euer beware of ſuche occupacions
as ben called cōmonly paſtymes/ þe is to ſay all maner
of vnlawful games/ & ſuche diſpoꝛtes as done dꝛawe
people rather to vyce than to vertue/ whiche moꝛe pꝛo
perly may be called loſe tymes thā paſtymes. foꝛ ſyth
(by the affirmacion of our ſauour) we ſhall make ac
count of euery ydle worde/ it muſt nedeff ſolow that we
ſhall make a moꝛe ſtrayte rekenynge of euery ydle oꝛ
euyl werke. Let therfoꝛe your ſayd appoynted occupa
cion be alway good: vertuouſ & pꝛytable. Syth than
ye muſt nedes make a rekenynge of euery werke/ word
and thought (foꝛ none of theſe can be hꝝd oꝛ kept pꝛeuy
from your audytour) me thynketh it ſholde be a great
ſurete foꝛ you/ to make euery daye ones your ſayd ac
count by your ſelfe. The cōmune pꝛouerbe is/ that ofte
rekenynge holdeth longe felawſhipp. I wolde aduyle
you therfoꝛe to ſpende ſome tyme ther vpon at nyghte
after all your occupaciōs/ befoꝛe your bed/ there knele
downe/ & there begyn to remembꝛe whether ye wente

Math.
xi. c.

And what ye shal do immediately after your moztow exer-
 cise: & in what company ye were: and what was there
 your behauour and demeanour: in werke/woorde/oz
 thought: & so go forth vnto euery place/tyme & cōpany
 as breakfast/dynner/souper/oz dynkyng / & where you
 fynde oz perceyue any thyng that was good/ vertuous
 and profitable/ascribē & applye it vnto our lord god/ &
 gyue vnto hym all the glory/laude & prayse therof/ for
 he alone is the gyuer of all goodnes/ & so ouer passe that
 thyng lightly. And where ye remembre of any spe-
 ciall thyng done/ sayd/ oz thought amysse/ stycke and
 byde therupon/ & bulye it (as they saye) & turne it by so
 becomyng a heuyl/ & daunger therof/ with all
 manner & circūstance of the same. So may ye knowe
 the quantyte therof/ that is to saye/ how great a synne
 oz how lytell it is/ how be it/ none offence can be lytel &
 doth offende god/ & surely euery synne/ is offence done
 vnto god/ all though it seme to be done vnto man. For
 as the loue of god doth begyn at the house of synneighbour
 (For hee shal loue thys synneighbour / whom he may se
 with his bodyn eye oz syght/ sayth saynt Iohn) how
 may he loue god/ whom he can not so se/ so in lyke ma-
 nery offence of the synneighbour is forthwith the offence
 of god. Consider therefore vnto whom the trespass is
 done/ & so consider also with the other quantytes &
 quantitees of the synne/ that by thyng you vnto a dashy-
 met therof/ & to be so/ therefore/ oz at the least/ so wyl
 oz wyl he that ye had not so done. Than mekely crye
 god mercy/ & aske hym for gyuenes therof wth very pur-
 pose/ & mynde to be confessed therof at due tyme/ & to take
 and do penance therfore. And I dare assure you that
 this maner of account & rekenyng (though your synne

1. Joh.
 1. 1.

were neuer so great) shall saue you from the teopardy
of dampnacion/ whiche is no lytell grace & goodnes of
god. Thanke him than lowly therfore/ & lo blesse your
selfe/ as you dyd in the moynynge/ & your bedde also/ &
go ther vnto/ & so comyt your selfe all hole body & soule
vnto the pteccyon/ custody & keepyng of our lord/ who
gyue you good nyght & good rest. Amen. ¶ It shall be
tyght well also that you calle vpon suche holy sayntes
as you haue specyall deuocyon vnto/ vnder this forme
or some other lyke. Blessed lady Mary mother of god
alwaye virgyn/ I beseeche the praye for me / and for all
chrystyans. Holy aungell of god/ what so euer thou be
that art deputed & appoynted vnto my custody (I sub-
mytting me with moost lowly obedyence) I beseeche y
to praye for me/ & for all the worlde. Saynt Michael/
saynt Gabryel/ saynt Raphael/ w all holy aungels & ar-
chaungels/ I beseeche you pray for me & for all people.
Saint Iohn baptyst & all holy patriarches & pphetes
I beseeche you praye for me & for all chrystedom. Saint
Peter/ saint Paule/ saint Iohn the euangelyst / and all
holy apostels & euangelystes / I beseeche you praye for
me & for al the worlde/ and you also all disciples of our
lord/ and holy Innocentes. Saint Steuyn / and all
holy martyrs. Saint Augustine/ & all holy cofessours
all religious psones & heremytes. Saint Katheryne/
saint Margarete/ saint Barbara/ & all holy virgyns/
I beseeche you praye for me / & for all persones. And sy-
nally all you holy sayntes of heuen/ of euery degre and
state where you be/ I beseeche you all in generall / and
eueryche in specyall/ pray for me & all mankynde. Here
may you bynge in the patrons of your chirches or dio-
ces/ and suche as you haue (as I said) synguler deuor
for houshold.

cyon vnto. And here an ende as vnto your self. But yet
 some of you wyl saye. *Spz*/ this werke is good for re-
 ligious persones / & for suche persones as ben solytary
 & done lye alone by them selfe / but we done lye. ii. o2. iii
 fountyme together / & yet in one chambze by vs & beddes
 & so many in company / yf we holde hse these thynges
 in pience of our felowes / some wold laugh vs to scozne
 and moeke vs. *O* Jesu bone. *O* good lord Jesu / what
 here I now : I dare well saye / there ben but fewe per-
 sones in Englande but they wolde hyde some daunger
 o2 rebuke for y pleasure of their kyng o2 pryncce / & wa-
 up for their maistee o2 maistresse / o2 their soueraynes
 & some for their frendes and felowes / & specially where
 great gaynes shold growe therby vnto them self. And
 for y pleasure of god our father / & of our swete sauour
 Jesu our brother / shold we be abashed to take daunger
 & bere a paze moeke o2 scozne / y neuer shall wounde our
 fleshe ne yet tere our shyn for y pleasure of our peretes
 pryncce / kyng o2 kynges / & lordes of all lordes. I pe for
 shame y any christyan shold be sorrowdous. Wenter
 upon it go forth with all. *In. ix. dapes* (as they saye)
 the daunger shall be past / tere nothyng. Every begyn-
 nyng is harde & of great difficulte. But importune la-
 bour doth waynquyche & ouertome all thynges. I tell
 you this exerte by daily custome / & vse that seme ver-
 y shorte & swete / pofytable & pleasaunt. Ikede it o2 here
 it ouer ones o2 twyse at the leest before ye cast it away.
 How be it we thike it not sufficiet nor ynough for you
 to lye well your self / but that all other christyans also
 lye the better for you & by your example / & specially
 those that you haue in charge & gouernaunce / that is to
 saye / your childer & seruantes. And we semeth it shold

*Omne princeps
 primum officium
 laboris improbus
 oia vincit.*

also be a good passyme & moche merpsoꝝous / soꝝ you
 that can teche to gadet your neyghbours about you on
 the holy daye specially the yonge lozte / & teche to them
 this pooꝝe lesson. foꝝ therin be suche thynges as they
 ben bounde to knowe / oꝝ can saye / that is / the Water
 noſter / the Ave maria / & the Crede / with suche other
 thynges as done folowe. I wolde therfoꝝe ye sholde
 begyn with them betyme in yowth as sone as they can
 speke. foꝝ it is an olde sayenge. The pot oꝝ vessel shal
 euer sauour oꝝ smell of that thinge wherwith it is first
 seasoned / & your englyſhe puer be sayth / that y ponge
 cocke croweth as he dothe here & lerne of the olde. you
 may in yowth teche them what you wyl / & that shal
 they lengest kepe & remembre. you sholde therfoꝝe about
 all thynges / take hede and care in what cōpany your
 chylder ben nouryſhed & brought vp. foꝝ educacion &
 doctryne / y is to saye / by yngynge vp & lernynge / done
 make y maners / with good & vertuous psones (sayth
 the prophete) you shal be good & vertuous. And with
 the euyl psones / you shal be also euyl. Let your chyl
 der therfoꝝe ble & kepe good cōpany. The pye / the lay /
 and other byꝝdes done speke what they moost here by
 eare. The plowre by syght wyl folowe y gestur & be
 haupout of the fowler. And the ape by exercyse wyl
 worke & do as he is taught / & so wyl y dogge (by bio
 lence) contrary to natural disposicion / lerne to daunce
 The chylzen therfoꝝe y by reaso do ferre excede other
 creatures / wyl here away what they here spoke / they
 sholde therfoꝝe be vned vnto luche cōpany where they
 sholde here none euyl / but where they may here godly
 and chryſtyan wordes. They wyl also haue in theyꝝ
 gestures & behaupout / suche maners as they se and be

Quid non
 recta caput
 inuenerat
 sapit.

Psal. xvi

holde in other psones. And as they ben taught/so wyl
they do/ & in many thynges they may be cōpelled vnto
a contynuall custome/whiche doth alter & chaunge na-
turall disposicion. Vnto some craftes or occupacions
a certayne age is required in chylde/but vertue & bice
may be lerned in euery age. **Se therfore** þ in ony wyle
you let them bise no company but good and vertuous.
And as soone as they can speke / let them fyrst lerne to
serue god/ & to saye the Vater noster. Ave. and Crede,
as I sayd before. And not only your chyldren/but also
te you & proue/that all youre seruauentes / what age so
euer they be of/can say the same. And therfore I haue
aduyled many persones/ & here now do counsaile/that
in euery mele/dyner or souper/one persone shold with
lowde voyce saye thus.

fyrst pe-
rison.

Vater noster qui es in celis: sanctificetur nomē tuū.
Good lord god/ our holy father that arte in heuen/ let
thy name be sanctified/ that is to meane/ I beseeche the
graunte vs grace to blesse/ to honoure/ to laude and
praple thy holy name.

seconde.

Adueniat regnū tuum. Good lord god our father that
art in heuen/ let thy kyngdom come/ that is / I beseeche
the lord/ that all the people of the worlde may come vnto
to the grace of baptysme / & so be þ saythfull subiectes
of thy realme and kyngdome of christianite.

thyrd.

Fiat volūtas tua/ sicut i celo et in tra. Good lord god
our holy father þ art in heuen/ let thy wyl be wrought
in erthe as it is wrought in heuen/ that is to meane/ I
beseeche þ lord/ that all thy christian people here in erth
may perforce thy wyl/ & kepe thy commaundementes
after they estate & condicion/ as thy holy angels and
sayntes done in heuen after they estate and degre.

Panem nostrū cotidianū da nobis hodie. Good lord
god/our holy father that art in heuen/gyue/ & graunte four.
vnto vs this daye our dayly bzeed / that is to meane/
I beseeche the good lord/graunt vnto vs contynually
p spiritual fode/grace & effecte of thy holy sacramētes,
Or thus. Graunt vnto vs the cōtynuall grace & effecte
of thy holy sacramentes/whiche is p dayly fode of our
soules/and spirituall suerte of our saluacyon.

Et dimitte nobis debita nostra:sicut et nos dimittim⁹ fift.
debitoribus nostris. Good lord god our holy father
that arte in heuen/forgyue vs our dettes / as we done
forgyue our dettes/ p is to meane/ I beseeche the good
lord/forgyue & pardon me & all chrystyans all maner
of offences & trespasses done agaynst the & thy lawes/
lykewyle as we done forgyue all maner of persones al
maner of greues & trespasses done agaynst vs.

Et ne nos inducas in temptationē. Good lord god our fyste.
holy father that art in heuen / lede vs not in to tempta-
cyon/that is to meane/ I beseeche the good lord/ suffre
me not/ne ony chrystian/to be ledde or brought by ony
temptacyon/vnto the full consent of ony synne.

Sed libera nos a malo. but good lord god our holy fa seventh.
ther p art in heue/delyuer me & all christians frō euyl
that is to meane/ I beseeche p good lord/p not onely p
kepe us & alchyr people frō all syn & offence of thy good
nes/but also that p wylt delyuer & make vs quyte of al
synnes past/ & cōserue & kepe vs cōtinually in p state of
grace. Amē. so be it/that is to meane/good lord we be
seche p that all these thynges may come to passe in full
effecte accoꝝding to our petition & desyre. This prayer
of p Patnr/is p moost excellent prayer/bpcause p our
saupour made it hyselste/and taught it to his disciples.

Lue. i.

The Aue maria is the moost pleasant p[ra]yer / and of moost honour vnto our blessed lady / bicause one parte therof is the saluta[ti]on of the a[ng]ell Gabryel / wherby immediatly after her consent / she cōcepued / he sone of god in her wombe. And f[or] other parte / was spoken vn to her by saynt El[y]zabeth / in sp[irit] and moued ther vnto by f[or] sp[irit] of god / f[or] holy gho[st]. And therfoze done we set forth f[or] Aue maria after suche maner as we dyd the Mater nr. ¶ Aue maria g[ra]t[ia] plena d[omi]n[u]s tecu[m]: b[e]n[e]dicta tu in mulierib[us] et b[e]n[e]dict[us] fruct[us] v[er]it[atis] tu[us] Ihesus. Amē. Maye Mary full of grace / god is with the. Blessed be thou amonge women / and blessed be the fruyte of thy wombe Ihesus Ch[ri]st / god & man. Amē. so mote it be. That f[ir]st worde Aue / whiche I do englyshe after f[or] cōmune maner / maye / is a worde of saluta[ti]on / as we saye in cōmune congrega[ti]o[n]es o[er] metynges togyd[er]. God spede you / god saue you / god blesse you. Good mo[or]n[ing] / good euen / god spede / god be at your game / god be at your werke / god sende you / with suche other / after the maner of the countree where it is spoken.

And the last worde Amen / is a worde of consent o[er] desyre / f[or] the mater spoken befoze sholde come to passe / o[er] vnto effect / as cōmonly is sayd / be it / so be it / let it be so / I graunte / I assent / with other lyke. ¶ This haue we sayd / by cause you shold vnderstāde wha[n]euer worde meaneth. ¶ Now doth folow the Credo.

¶ The f[ir]st artycle.

Saynt
Peter.

¶ Credo in deū patrē / o[mnip]otentē creatōrē celi et t[er]re. ¶ I beleue vpon god the father almyghty / maker of heuen and of erth. This terme in deuyn / is dyuersly englyshed / some done saye: in to god / some / in wardyng in god / some / persythy in god. But the moost comen b[e]n[e]

of the countree of the vnlearned people / is to saye / I byleue vpon god & vpon his sayth / but all doth meane in effecte / y the pson hath pfyte say the & byleue in god / & vnto god.

¶ The seconde artycle.

Et in Iesum Christū filium eius vnica dñm nostrum
And also I byleue perfyty vpon our lord Iesu Christ
his onely begoten sone / that is to saye / y onely begoten
sone of the said father.

¶ The thyrde artycle.

Qui cōcept⁹ est de spū sancto / natus ex maria virgine.
And also I byleue perfyty y our sayd lord Iesu was
cōceptued of the holy ghoſt / and borne of our lady saynt
Mary / she remaynyng & abydynge euer a virgyn.

¶ The fourth artycle.

Pass⁹ sub poncio Pilato / crucifix⁹ / mortu⁹ et sepult⁹.
And also I pfyty byleue / that our said lord Iesu dyd
suffre his passyon / and was crucifyed / deed / & buryed /
vnder the power & iudgement of a man called by xxij
name Poncius: and by his li cōde oꝝ surname pylate.

¶ The fyfth artycle.

Descendit ad inferna: tertia die resurrexit a mortuis.
And I byleue perfyty also / that our said lord Iesu af
ter his said passion and deth / descended & went downe
vnto the lowe places of hell & brought forth thens our
fyrst father Adam / & all that were there with hym / and
that vpon the thyrde daye after his deth / he dyde aryse
from deth: & all y bondes therof vnto lyfe euerlastyng.

¶ The syxte artycle.

Ascendit ad celos / sedet ad dexterā die patris omnipotentis.
And also I byleue pfyty / that our said lord Iesu dyd
ascende & styte vpon / y hyghest heuens / & there dothe
syt vpon the ryght hande of god y father omnipotent /
and almyghty.

¶ The seuenth artycle.

Saynt
Andrew

Saynt
John.

Saynt
James.
the moꝝ

Saynt
Thomas
of ynde.

Saynt
James
the lesse.

Saynt
Philipp.

Inde venturus est iudicare vivos et mortuos. And I
also perfectly beleue / that he wyl come thens agayne
in to this worlde to iudge all persones quicke & deed.

¶ The. viii. article.

Saynt
Bartho-
lomewe.

Credo in spiritū sanctū. I beleue perfectly also vpon
the holy ghoſt the ſpīrīte of the father and of the ſone
and with them bothe the ſame ſelfe god.

¶ The. ix. article.

Saynt
Ma-
thewe.

Sanctam eccleſiam catholicā. I also beleue that the
churche of Chriſte is & was / & euermore ſhall be holy &
ſaythfull / & therfore I doo geue ſayth & credence vnto
the ſame / and vnto the determinations thereof.

¶ The. x. article.

Saynt
Symon.

Sanctorū cōmunionē / ſcīlīcēt cōmunionē peccatorū. I beleue
also the cōmunion of ſaintes / that is to ſaye / I beleue
that all the werkes & good dedes of al good & holy per-
ſones / ben and ſhall be cōmune / ſo that euery ſaythfull
chryſtian hath & ſhall haue parte with other. And al-
ſo I beleue the remyſſion of ſynnes / that is to ſaye /
that all maner of ſynnes may and ſhall be forgyuen / yf
forgyuenes be duely deſpyed and asked.

¶ The. xi. article.

Saynt
Jude / cal-
led also
ſaint
Thadeus.

Carnis reſurreccionē. I also beleue the reſurreccyon
of our fleſhe / that is to ſaye / I beleue that all maner of
perſones ſhall aſcende at the day of dome in ſoule & body
with the ſame fleſhe / blode & bones y they were bozne
with / & dyed with.

¶ The. xii. article.

Saynt
Matthe.

Et vitā eternā. Amen. And also I beleue euerlaſtynge
lyfe / that is to ſaye / that (after y generall reſurreccyon)
all maner of pſones / as well good as euyl / dampned
oz ſaued / ſhall contynue in lyfe euerlaſtynge / eyther in
tope oz payne / & neuer departe therefrom. This worde

Amē. is declared befoze in the ende of the Pater nŕ.

¶ This maner of the Pater noster/Aue and Crede/I wolde haue bled & redde vpon the boke at euery mele/ or at the lest ones a daye with lowde voyce (as I said) that all the persones pzent may here it. And yet tozther I wolde aduise & counsaile you to/se/knowe & proue/ that euery persone in your howse/ & all that ben vnder your gouernaunce & charge/ can say the same/ & therfoze you must take the labour to here them your selfe / and where nede is/ to teche them. For many that ben aged and can not saye / wyl be abashed to lerne it openly / & yet yf they here it dayly redde after the maner shewed befoze/ they shall by vse and custome lerne it very well. And some other persones there ben/ that can say ryght well/ bothe vpon the boke & withoute/ but yet amonge them some be dullardes & slouthfull/ & some negligent and careles/ & so done they not saye it / but in tyme soz gete it/ as in maner they had neuer lerned it. I praye you therfoze (good deuoute chŕistianes) take the paine to here them your selfe/ at the lest ones a weke/ and let none escape you/ olde noz yonge. It shall (byleue me) be vnto you a greate Discharge of conscience/ and not without meryte and great rewarde. And charge them straptly vnder payne of punysshement/ that they say it euery daye thze tymes at the lest/ that is to saye/ in the moynynge/ at none or mydday/ & at nyght. Than must you teche them to knowe by ordze the pzeceptes or commaundementes of god/ the names of the. vii. pzeyncypall synnes/ & of thei. v. wyttes/ as thus. The comaundementes of god ben. x. in nōbre. The fyrst/ that we shall haue no straūge ne others goddes/ but one alone / & hi to loue/ honour/ & dzebe aboue all thiges. The seconde for household.

C. i.

fyrst.

ad hunc hunc p[er]sonam: Comandementa in g[e]n[er]ali
in g[e]n[er]ali
 Ande we may not take the name of god in vayne / & therfore
 we may not vse to sweare. The thyrde / we must kepe our
 holy day with close mynde vnto god / & reuerende deuor-
 cion / & therfore we may do no bodely or wordly labours
 for lucre therin. The fourth / we must w[ith] reuerence & due
 lowly maner do honour vnto our parentes / & is to say
 vnto our fathers & mothers / & we that haue / (by the pro-
 myse of god) long lyfe therfore. The. v. we shal not kille
 or kyll any persone / neyther in dede / nor yet in wyll or
 mynde / nor yet may we hate any persone in herte. For
 who so euer so dothe / is an homicide & manslayer. The
 vi. we may do no lechery. The. vii. we may do no theft.
 The. viii. we may bere no falsse wytnes / ne make ovr
 lyfe or lesyng. The. ix. we may not coneyte / ne despyze any
 wedded or maryed persou. And the. x. we may not con-
 ueyte ne despyze any other mennes goodes. These ben
 the. x. comaundementes / gyuen and comaunded by al-
 myghty god / & they ben deuyded i two parties / as two
 tables or bookes. The fyrst apperteyneth & belongeth
 vnto almyghty god himselfe. And in that parte / ben
 conteyned the thre fyrste comaundementes / & all those
 thre comaundementes ben conteyned in this one com-
 maundement of y[es]u gospels. Loue god aboue all thynges.
 And in the seconde parte or seconde table / ben the other
 vii. conteyned / whiche done apperteyn & belonge vnto
 the neyghbour. And yet all these. vii. ben agayne con-
 teyned in this one comaundement of Chryst. Loue thy
 neyghbour as thy self. ¶ Yet may you go forther with
 a declara cyon of y[es]u them / som what to teche to them what they meane. For
 sayd p[re]ceptes. whan you saye that we may haue no moo goddes but
 fyrst. one alone / y[es] is to meane / that we sholde loue nothyng
 so well as god. Whan so euer than a persone dothe set

his hette & mynde vpon any creature / moze than vpon
god / so that he wolde rather displease god & breke his
lawes & ordynaunces / than for to leue & to bere þe affecti-
on oꝝ pleasure of the creature / than hath he a straunge
god / an other god / for than that thyng is his god / for
the whiche he doth forsake god / & doth contrary vnto
his wpll and ordinaunce. And here (good and deuout
christians) be well ware / and warne all yours of these
suspicious wytechraftes & charmes that ben moche
vse & done vnto many persones / that (for þe vnlaw-
full loun vnto the helth of their bodyes / oꝝ of their chyld-
der / oꝝ be theys / oꝝ other goodes lost oꝝ stolen) wylt goo
seke wylfemen / oꝝ wylf women (for so they done call the
deuylls pꝛocourers that done vse suche wytechraftes /
and charmes) them done they seke I saye / & put them
selfe subiecte vnto the false god the deuyll & his cerimo-
nyes / to gete helth vnlawfully by þe meanes of that wy-
techraftes forþowen by the church / vnder payne of curs-
eyng. And yet the simple people done suppose & wene
they do nothyng offende thereby. For I haue herd them
saye full often my selfe. Spz we meane well / & we done
bytens well / and we thynke it a good & charitable dede
to heele a seke persone / oꝝ a seke best / and trowth they
saye / but yet is it neyther good ne charitable to heele
them by vnlawfull meane. And surely þe meane is vn-
lawfull. For good reason wyl admyt / þe no soze ne seke-
nes may be heeled / but epyther by nature / oꝝ by medyc-
yne / oꝝ by myracle of a synger be cut / oꝝ small lufyt
taken / nature in a whyle wpll heele the persone. But
in al greuous diseases / medycyne is the comune meane
of helth / but sure ben they þe suche charmes oꝝ wylches-
craftes ben no medycynes. For thā sholde the heele ag-

well by one pson as by another. And no man byleueth
 they ben myzacles / ergo they must nedely be þ̄ deuplis
 craftes / þ̄ to decepue þ̄ symple psones / doth hurt some / &
 techeth that waye vnlawfull so byynge them in to his
 daunger. For you wyl graunte þ̄ he were a foole / that
 for þ̄ helth of his hors legge / wold lose one of his owne
 handes / or one of his owne eyes / & yet is he moze foole
 in dede / that for ony creature wolde lose his soule. But
 yet some haue sayd to me. *Spz* / how may this charme
 be euill þ̄ a mysse / whan all thynges ben good / as by
 example. The charmer is a good man or a good womā
 and taketh here a pece of whyte breed / and sayeth ouer
 that breed nothyng but onely the very Water of. and
 maketh a crosse vpon the breed / whiche thynges ben al
 good / than doth he nothyng els but ley þ̄ pece of breed
 vnto the tothe that aketh / or vnto ony other soze / tur-
 nyng þ̄ crosse vnto the soze or diseale / & so is þ̄ persone
 heeled. Howe may this be euill now saye they. I saye
 agayn it is euill & dāpnable / bycause þ̄ forþ̄ & byleue
 of the hole mater resteth in that applicacion of þ̄ crosse
 whiche hath no naturall operacion / that is a cerimony
 vnlawfull. For all though all thynges here ben good /
 yet done they nothyng auaile wout that cerimony / &
 so is all a charme & vnlawfull & noughte / whiche may
 be euidently knowen for nought & vnlawfull / bycause
 the chirche doth condempne & forbide al suche / whiche
 thynges surely the lerned chirche of god / gyded euer by
 the holy ghost wolde neuer haue dont / yf it were good
 and lawfull. And therfore in ony wyle / let none of your
 folkes vse ony suche. ¶ Now for the seconde p̄cepte /
 whiche is / that no persone sholde take the name of god
 in vayne / warne your folkes and take good hede vnto

gouthe

The les
conde

them that they be no comune swerers. For it were lesse
reopardy for you to haue in your hous a thete or stelet
a lecher or vncleue lyuer/ than an vsuall sweter. For a
great othe accustomed/ doth prouoke the soden ven-
geaunce of god. The scripture sayth. *De domo iuran-
tis/non recedet plaga.* The customable sweter shall
euer be full of iniquite and synne/ and the plage of the
vengeaunce of god shall contynually hange ouer that
hous. Let not thy mouth be vsed vnto sweryng (sayth
the scripture.) For the customable sweter shall neuer
be cleane purged off synne. Wherfore I dare well saye
that sweryng is one of the greates causes of all these
sodene plages amonge men and bestes (as pestylence/
pockes/ swerynges/ and moze pyns/ with such other.
And I beleue verily none of you wold be glad to kepe
in his hous a leper/ or any persone infected with any
of the toresayde plages. And yet is a sweter moze pe-
tyllous than any of them. For his othe may slee or in-
fecte your chylde in the cradle/ or stryke your beestes
in the felde/ distroy your cozne & graynes/ and cause
pryuely many myscheues. And yet many psones done
thynke and beleue/ that yf they swere trouth/ they doo
no synne/ but they ben suerly disceyued/ as bycase / yf
a persone wold prynt and coyne money of good syluer
or good golde/ keepynge also the due weyght & faillhon
that thynge wolde nothynge excuse the persone vnto
the kynge or his lawes/ though also be proued the mo-
ney were good & lawfull money. For the kynges lawe
is/ that no persone shall prynt or coyne any money but
suche as ben assygned by hym/ & that also in y place ap-
poynted ther vnto. So in lyke maner/ y law of god is
that no persone shall swere any othe/ except it be at the

Ecc. x.

B.

Ibidem

agayn /
Ex. xiii.

appoyntment or comaundement of suche a persone that
hath iust power to requyre & to take an othe/ and that
also must be done in due place/that is to saye / befoze a
lawful iudge. And so may the persone lawfully swere
so euer that the sweret do thynke & beleue in true & vn
feyned conscience/that his othe is true. And els / that
is to saye / without these circūstaūces and suche other
cause expressed in y^e lawe no pson may swere/though
it be neuer so true that he swereth. y^ethā to swere true
be synne/ & dothe prouoke the hygh displeasure of god
bycause it is cōtrary vnto his comaundement to swere
falle must nedes be moze synne/ and moze prouoke his
vengeaūce. Example shall I shewe here of bothe/that
is to saye / how god is prouoked by vsuall sweryng/ &
how by forswerynge and falle othes / this storye that
foloweth I heroe at Stondon a lytell byllage. xxv.
myles frome London / not ferre from the hyghe waye
vnto Cambrpge/ where for a tyme I byde abyde in
auodpunge the great plage that bothe in London and
Cambrpge dyd than quickly & sharply reygne/ where
also this storye was open in the knowlege of all the
countree there aboute/as done but small tyme befoze.
A gentylman that was called mayster Waryngton /
whose wyfe was afterwarde marped in Cambrpge
vnto a gentylman called mayster Carpyngton / so that
there was but one letter chaunged in her name/that is
to saye / C for W. And of her also I heru the same storye
all thoughe (as she sayde) she was not present. This
sayd gentylman Waryngton was a great sweret/ and
dyd customably vse great othes/ specyally by y^e blode
of our lord/ or (as moze cōmunly they swere) by godes
blode. And vpon a sondaye or els a feestfull holy daye

he wente forth on huntynge oꝝ hawkynge/ & no thyng
spedynge after his mynde he came vnto an alehous at
a thꝛough fare called Pulcꝛyche. v. myles from Ware
in the hyghe waye to Cambꝛydgē / the one syde of the
whiche thꝛough fare was in þe sayd parꝛshe of Ston-
don/ where this gentylman was / & called foꝝ Dꝛynke/
& anone he began to swere after his vnhappy custome
sayeng. Wy goddes blode this dape is vnhappy. And
in a whyle after in swerynge so/ he bledde at the nose/ &
therwith moze vered he began to rayle and renye god
(as they saie) in swerynge goddes passyon / goddes
woundes/ goddes fleshe/ goddes nayles/ and euer his
holy & bleisid blode/ tyll at þe last he fell ferther to blede
at the eares/ at the eyes/ as his wrestles/ & al þe toyntes
of his handes & of all his body/ at his nauyll & founde
ment/ and at other place sof his body/ in meruaylous
great quantyte & streemes of blode / & shotynge out his
tonge in a meruaylous horꝛyble/ vglysome & fereful ma-
ner/ as blacke as pytche/ so that no persone durst come
nere hi/ but stode a fette of/ & cast holy water towarde
hym & so he contynued euer swerynge / blasphemynge
and bledynge/ tyl he expired and was deed And on the
mozowe after they layde hym in a carte/ & caryed hym
vnto the said chyꝛch of Stondon/ & euer the body bled
tyll he was buryed in the waye as they came in verp
greate haboundaunce. This was a playne token that
god was moche displeased with that swerynge/ & dyd
openly punysse the same/ in example vnto all vsuall
swerers. It may also be a good monicion & warnynge
foꝝ suche perſones that done mysuse the holy dape in
hawkynge/ huntynge/ and suche other fruptles occu-
pacyons oꝝ pastymes. An other example of the same

awaikynge
Sweete

vsuall swerpng was shewed vnto me by a bachelor of
diuinite called mayster George werke/a felowe than
where I was also felowe/of þ quenes college in Cam
brydge/ & after he was bycat of Harowe on the Hyl/
whiche thyng he la. D vpon his conscience. He iawe
hym selfe in a marchauntes hous in London. Whiche
was his spertall frende/ & sent for hi to gyue counsaile
vnto the same persone/a pongman þ was pzentpse/oz
els seruante vnto the same marchaunt/whiche pongma
nyd vnto swere for þj comune othe/by þ bones of god
oz by goddes bones. And it came to passe that he was
taken with a great metuaylous syckenes/so þ no phi
syke ne medycyne coude helpe ne ease hym / but that he
lay styll in bedde so longe/that the flesh and þ skyn of
his armes & fyngers / & of his legges/thyses / thynnest
fete & toos/dyde deuyde in sonder/as though they had
ben slyt with a knyfe/so þ þ bare bones myght openly
be seen & seled. And so in þ same maner(after he had w
great contrycyon & open confellion of that swerpng)
receyued the sacramentes of þ chirche / he depreed this
lyfe vnto our lord. Here ben now two notable exāples
of vsuall swerpng. The thyrd shall I shewe you of
for swerpng: oz false swerpng/whiche was shewed vn
to me of an honest prest of my samylper acquyntaunce
that was bycat of Halp wel/ where saynt Wenefredes
well is/besyd þ abbei of Basing werke in stynt shyre
in the bozders of Wales. xiiii. myles from Westchester
whiche thyng he sayd on his cōscience he dyd se hys self
& was there p̄sent with great multitude of othert peo
ple thousandes. A certeyn man was called to be swozne
in a great mater bytwene two parties/whiche said p
tyes dyd put the mater hooly vnto þ detetymacion of

de. 2. 802.
þi p̄nting

Menda-
cium. x.
day om-
nium
malotu

springe. For the loue of our lord thefore good deuoute
christians take good heed thereto as well in pointe selfe
as in your folles. And yet shold ye haue no lesse garde
against such pangs / or making of lyers by lecheryes
for the eternal of which be very many in this world. For
saue the world be for them is to save the world by the
of the world and thus falls to paine. For the world of
these thoughtes is worse than the mother. For the lyer
saue the world be for them is to save the world by the
mony at weeder. For the lyer shold not be colour to
doubt a peaple suspecting the world. For the lyer
in a delusion of the lyer in the world. For the lyer
of the world of punishment of the world of the world shold
(be that the) come to passe / & be brought aboute unto
effecte for profit / advantage / flattery / or pleasure. For
whan the lyer dothe the world of the world to the world
and wold the lyer and gladly be to the world. For the lyer
the world of the world of the world of the world of the world
cost (as they say) but whan such a lyer dothe the world
moost / than wyll a wylle person be leue him least. And
by this dothe appere / that the comune & best sorters
ben suspect to be lyers. For the lyer is comyn to the world
repente / that he supposeth & thinketh he can not be by
lied without he fweere many othes. And great othes
Beware therfore of lyers / for comune lyers ben comyn
by theues / or pykers / & vnclerke liuers. And (to saye the
trouth) the lyer is apte & disposed into al maner of vi-
ces / by cause that all lyers ben the childer of the deuill
for the deuill was the fyrst lyer / & thus dothe contynue
a lyer. And (as the gospell sayth) he is the father of all
lyers. Now ponder & wepe (good deuoute christians) &
praye you / if you were required whether you wolde

Johan.
viii. f.

be content to kepe in your cōpany a theff oꝝ pyker/a p-
sone that sholde enforce a labour to corrupte your wy-
ues oꝝ your doughters/oꝝ yet such a persone that were
seruaunt oꝝ chylde into your deedly foo oꝝ enemye/ I
thynke you wyl saye nay / you wolde kepe none suche
Than saye I beware of the lyer / for all cōmune lyers
ben the deuyls chyldes/ & done folowe theyꝝ father the
deuyll/ whose properte & naturall disposicion is to lye.
I can well graunt that you forgyue and pardon them
that done stele/pyke/oꝝ do lachery for ones oꝝ twyle / &
laboure & lōke for theyꝝ recouery & amendement/ but in
no wyse can I graunt that you pardon the lyers / but
euē forthwith/as you wolde cure þe lodeyn pestilence
so correcte and punishe the lye. Wherefoꝝe I haue set
out here a pꝛety lesson/ whiche I pray you teche youre
chylde/ & euery chylde that cometh in to your cōpany
you shall (I truest) do moche good therby.

ys I lye/backbite/oꝝ stele

ys I curse/scarne/moche/oꝝ swere

ys I childe/syghe/stryue/oꝝ threete

Than am I worthy to be bete

Good mother/oꝝ maystres myne

ys in any of these nyne

I trespace to your knowynge

With a newe rodde and a syne

Early naked before I dyne

Amende me with a scourgyng.

And than I praye you fulfill & perfourme theſe petti-
tyon & request / I thynke it not cruelly / but mercifully
done. For the wyse man sayth / who spareth the rodde
hateth the chylde. And in another place. ys thou haue
chylde (sayeth he) correcte them betyme & holde them

Psall. cxlvi. b.

Ecclesi. viii.

under whyle they ben yonge / your dayly practyse both
shewe vnto you / that yf you powder your fleshy whyle
it is newe and swete / it wyll contynue good mee / but
yf it smell before it be powdered / all the salte you haue
shall neuer make it seasonable. Powder your chylder
therfore betwix / and than ynto the / I shall haue
cōfōrte of them. I orde appoynt the correccyon before
vnto the mother / or maysters / for comonly they done
take the laboure of that mynysse and corrupce. And
withstandynge there may be sayde father or maister /
and the staffe and sore of y tyme be all one. But who so
euert doo the correccyon / whether it be in lasthes / or in
wordes let it be done with the charite of our lord / and
with a mylde and soft spytte / that euert it be done for y
reformacon of the person / rather than for the reuen-
gynge of the defaute / and therfore sholde ye neuer do
ony maner of correccyon whyle you ben vexed / chafed /
troubled / wroth or angry for any cause / but rather for
that tyme deferre the correccyon / and an other tyme
by good deliberacion take the persones on parte / or yf
the trespase be openly knowen / than do it openly / that
all the lokers therbyon maye be warned thereby / and
gyue them a good lesson before the correccyon / and tell
them you do the correccyon agaynst your mynde com-
pelled therbynto by cōscience / and requyre them to put
you no more vnto suche labour & payne. For yf you do
(saye you) you must suffre parte of the payne with me /
and therfore you shall now haue experyence and profe
what payne it is vnto vs bothe. And than paye truly /
and afterwarde forthwith forgyue them clerely & gen-
tly / so that they do no more soo. And in doyng thus
correccyon / you may edifye & resourne the persones / &

etk. m. q. i.
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also meryte & haue thanke of our lord. Where yf con-
trary you chyde/bzawle/curse / & wvngoodly wordes
rebuke oꝝ stryke with hastynes to reuenge your owne
cause oꝝ appetyte / you shall render the persones moze
subburne & styffe herted / and engendze in them an ha-
tered towarde you. And also not only lose your meryte
but also deserue payne and the punysshement of god.
Where y other coꝛrection done by sobrenes / shall cause
the persones to haue you in a reuerende dꝛede / & also to
loue you / and here afterwarde to blesse you / and praye
foꝝ you. I praye you therfoze / wyne & deserue bothe
theyꝝ blesynge & prayer / and also the blesynge and re-
warde of our lord. But bycause that comunely all per-
sones done ble to swere some othe / in affirmynge oꝝ de-
nyenge / that is / in sayenge ye / as grauntynge / oꝝ naye
as denyenge / whiche ben lelden said nakedly by them
selfe without some addicion / therfoze I wolde haue
you in auoydyng of all vayne othes / to teche your chyld-
der to make theyꝝ addicions vnder this fourme: ye fa-
ther: naye father / ye mother: naye mother: ye bzother /
naye bzother: ye syster / naye syster: ye sy / naye sy: ye
dame / naye dame: oꝝ vnto the states / mayster / maystres
and soo foꝝth of all suche comune termes / as grauntfa-
ther / graunt mother godfather / god mother: vncle / aunt
colyn / and suche lyke / without ony other addicion / oꝝ
ony of these fonde othes / as by cocke & ppe / by my hode
of grene & suche other. Foꝝ Chꝛyst sayeth in y gospel
vnto his disciples. Swere not you at all (sayth he) in
ony wyle / that is to meane / vnlawfully / oꝝ in vayne.
And the prophete sayth. Laudabũtur oēs qui iurāt in
eo: quia obstructũ est os loquentium iniqua. That is
those persones that done lawfully swere i god / shall be
foꝝ houshold.

The. iiii.
recepte.

prayed and haue rewarde therfore/and the mouth of
euill spekers shall be stopped/ & they put to shame & re-
buke. All this haue we spoken for the keepynge of the
seconde precept or comaundement. ¶ Now for y^e thyrde
commaundement. I praye you gyue good example in
your owne selfe/ & than teche all yours how they shold
kepe duely the holy daye : that is to saye (in as moche
as conueniently maye be) to be uoyde of all maner of
worldly & bodily labours. I sayd in as moche as coue-
niently may be. For people must haue meet & drynke/
the houses must be appareyled/ beestes must be cured
& loked vnto And very vnfayned necessite or nede doth
excuse in cōscience. The holy day is ordeyned of god &
the churche/ onely for the seruyce of god. The due place
of that seruyce is the churche/ vnto all theym that may
coueniently come ther vnto. And vnto them that may
not / euery honest place of good and lawfull occupaciō
is their churche. For god is there presente where he is
duely & deuoutly serued. Take y^e payne therfore whan
you may to go forth your selfe/ & call your folkes to fo-
lowe. And whan you ben at the churche/ doo nothyng e-
ls but that you came fore/ and loke often tymes vpon
them than ben vnder your charge/ that all they be occu-
pyed/ lyke (at the leest) vnto deuoute chrystyans. For
the churche (as our sauyour sayth) is a place of prayer/
not of claterynge & talkynge. And charge them also to
kepe their syght in the churche close vpon their bookes
or bedes. And whyle they ben yonge/ let them vse euer
to knele/ stande/ or syt/ and neuer to walke in y^e churche
And let them here the masse quietly & deuoutly/ moche
parte knelynge. But at the gospel/ at the preface/ & at
the Pat noster. teche them to stonde/ & to make curtesy

Matth.
xxi.

at this worde Iesus as the preest dothe. Thus in the
forenone let the tyme be spent all in the seruyce of god.
And than in the afternoone/must you appoynt theym
theyr pastyme wuh great diligence and strapte com-
maundement. ffirst that in no wyse they vse suche va-
nytes as comunely ben vsed/that is to saye / berebay-
tyng & bulbaytyng/foteball/tenesplayeng/ bowlyng
noz these vnlawfull games of cardyng/dycyng/clof-
shyng / with suche other vnthyrty pastymies / or ra-
ther lose tymes. Wherin (for a suerte) the holy day may
rather be broken/than yf they wente to the plough or
carte vpon eester dawe/so it were not done by contēpte
or dyspylyng of the cōmaundement of the lawe/ne for
vncreasonable couetyse & loue of worldly goodes. For
synne doth alway more defoule & breke the holy dawe
than doth any bodely werke or occupation. Therefore
let them beware of the tauerne and alehouse / for drede
of dronkenness/or of glotony / and of suspecte places /
or wanton company/for feare of vncleannes/or lechery/
whiche thynges ben vnto yowth moost peryllous / & of
great daūger & ieopardy of corrupcyon. Assygne you
therfore and appoynt you them the maner of their dis-
portes/honest euet and lawful for a reasonable recrea-
cion / and (as moche as conueniently maye be) let the
sexes be departed in all their disportes / that is to saye
the kyndes / men by them selfe / & the women by them
selfe. And also appoynt the tyme or space / that they be
not (for any disportes) fro the seruyce of god. Appoynt
them also the place/that you may cal or sende for them
whan case requyrez. For yf there be a sermon any
tyme of the dawe/let them be there present al yf ben not
occupied in nedefull & lawful besynes/all other layde

The. iiii.
recepte.

prayed and haue rewarde therfore/and the mouth of
cuyl spekers shall be stopped/ & they put to shame & re
buke. All this haue we spoken for the keepnge of the
leconde precept or comaundement. ¶ Now for y^e thyrde
commaundement. I praye you geue good example in
your owne selfe/ & than teche all yours how they shold
kepe duely the holy daye: that is to saye (in as moche
as conueniently maye be) to be voyde of all maner of
worldly & bodily labours. I sayd in as moche as coue
niently may be. For people must haue meet & drynke/
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& loked vnto And very vnfayned necessite or nede doth
excuse in conscyence. The holy day is ordeyned of god &
the churche/ onely for the seruyce of god. The due place
of that seruyce is the churche/ vnto all theym that may
conueniently come ther vnto. And vnto them that may
not / euery honest place of good and lawfull occupacio
is their churche. For god is there presente where he is
duely & deuoutly serued. Take y^e payne therfore whan
you may to go forth your selfe/ & call your folkes to fo
lowe. And whan you ben at the churche/ doo nothyng
els but that you came fore/ and loke often tymes vpon
them than ben vnder your charge/ that all they be occu
pyed/ lyke (at the leest) vnto deuoute chrystians. For
the churche (as our sauour sayth) is a place of prayer/
not of claretyng & talkyng. And charge them also to
kepe their syght in the churche close vpon the ir bokes
or bedes. And whyle they ben yonge/ let them vse euer
to knel/ stande/ or syt/ and neuer to walke in y^e churche
And let them here the masse quietly & deuoutly/ moche
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the dat noster. teche them to stonde/ & to make curtesy

Matth.
xxi.

at this worde Iesus as the p̄est dothe. Thus in the
fozenone let the tyme be spent all in the seruyce of god.
And than in the afternoone/must you appoynt theyn
they pastyme with great diligence and strapte com-
maundement. f̄yst that in no wyse they vse suche va-
nytes as cōmunely ben vsed/that is to laye / berebay-
tyng & bulbaytyng/foteball/tenesplayeng/ bowlyng
noz these vnlawfull games of cardyng/dycyng/clof-
shyng / with suche other vnth̄yfty pastymes / oʒ ra-
ther lose tymes. Wherin (foʒ a suerte) the holy day may
rather be bzoken/than yf they wente to the plough oʒ
carte vpon eester daye/so it were not done by contēpte
oʒ dyspyllyng of the cōmaundement of the lawe/ne foʒ
vntreasonnable couetyse & loue of worldly goodes. foʒ
synne doth alway moze defoule & bzeke the holy daye
than doth ony bodely werke oʒ occupacion. Therfoze
let them beware of the tauerne and alehous / foʒ dzedes
of ozonkennes/oʒ of glotony / and of suspecte places /
oʒ wanton company/foʒ fere of vncleennes/oʒ lechery/
whiche thynges ben vnto youth moost peryllous / & of
great daūger & ieopardy of corrupcyon. Assygne you
therfoze and appoynt you them the maner of their dis-
portes/honest euet and lawful foʒ a reasonable recrea-
cion / and (as moche as conueniently maye be) let the
sexes be departed in all their disportes / that is to saye
the kyndes / men by them selfe / & the women by them
selfe. And also appoynt the tyme oʒ space / that they be
not (foʒ ony disportes) frō ȳ seruyce of god. Appoynt
them also the place/that you may cal oʒ sende foʒ them
whan case requyrezeth. foʒ yf there be a sermon ony
tyme of the daye/let them be there p̄sent al ȳ ben not
occupied in nedefull & lawful besynes/all other layde

on parte/ let theym euer kepe the prechynge / rather
 than the masse / yf (by case) they may not here bothe .
 To bye and sell / or bargayn vpon the holy daye / is vn
 lawfull / excepte it be for very nede . Charite vnto the
 pooze and nedy neyghbours / dothe lawfully excuse bo
 dyly or wooldy labours vpon þ holy daye . Take well
 you neyther do ne lase wylfully and by deliberacyon
 vpon the holy daye ony thyng that you knowe in cō
 science / sholde be contrary vnto the honoure of god / &
 thā done you iustly kepe your holy daye . A very good
 sure pastyme vpon the holy daye / is to rede / or to here
 this booke / or suche o ther good englyshe bookes / and
 gather therunto as many persones as you can . For I
 tell you there sholde be no tyme lost / ne mysspent vpon
 the holy daye . Let this pooze lesson now content you
 for these thre commaundementes of the fyrste table /
 whiche (as I sayd) done apperteyne and belonge vnto
 to almyghty god hymselfe . An other shorte lesson shall
 we set forth / for the commaundementes of the seconde
 table . And fyrst the due reuerend honour to be done of
 the chylder vnto þ parentes / that is to saye / vnto theyr
 fathers and mothers . Teche your chylder therfore to
 axe blessinge euery nyght . knelynge before they go to
 bed vnder this fourme . Father I belecche you of ble
 syng for charite / or thus . Mother I belecche you of
 charite geue me your blessing . Than let the father or
 mother holde bp bothe the handes / & toynynge them
 bothe togyder / loke bp reuerently & deuoutly vnto the
 heuen & saye thus . Our lord god blese you chyld / &
 therwith make a crosse with the ryght hande ouer the
 chyld / sayenge . In noie p̄is et fili et spūs scti . Amē .
 And yf ony chyld be styffe herted / subburne / and for

The. lxxx.
 precepte.

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warde/ & wyl not thus are blessinge / yf it be within
age/let it suerly be whysked with a good rodde / & be
compelled therunto by force. And yf the persones be of
further age/and past suche correccion/and yet wyl be
obstynate / let them haue suche sharpe & greuous pun-
nyshment as conueniently may be deuysed/as to lye
at dyner alone & by them self at a stole in the myddle of
the hall/with onely browne bread & water / and euery
person by ordre/to rebuke them as they wold rebuke
a thefe or a traytour. For in the olde lawe suche childer
were brought before the hole townshyp/that is to saye
the people of the Cite/or of that towne/and there were
they stoned vnto deth. And certeynly I wolde not ad-
uise ne counsaile ony parentes/to kepe suche a chylde
in theyr hous/without great afflyccyon & punysshment.
And therfore I thynke it were moche couenient for y
parentes/oft tymes to shewe vnto theyr chylde what
comodytees & profytes/& what perylls & reopardyes
done folowe the honour & dishonour of the parentes/at
corrdynge vnto holy scripture. Some wherof I haue
here set forth as is contayned in y booke of the wyle man
called Ecclesiasticus/in y thyrde chapitre. Those per-
sones (sayth he) that ben y chylde of Chryst / ben also
the chylde of his churche/and all suche (as thoughe it
were by naturall disposicion) ben giuen and applyed
of that godly disposicion vnto obedyence and loue. Al
you therfore that ben louyng childer/be euer obedient
vnto the iugement & discrecyon of your parentes. And
so be you obedient in all your werkes/that you thereby
may be y chylde of saluaciō/that is to say/y your obe-
dience be done with y ver-^g loue of your hert/ vnfeyned
& wout dissimulaciō. For god hath ordeyned y y fader

D.iii.

Deuter.
xvi. d.

Ecclesiastu
ii. iii. A.

shall haue due honour amonge his chylder / & the mother in lyke maner with lowly obedyence. Those persones that done loue god / wyl praye vnto hym for the forgyuenes of their synnes / & afterwarde wyl beware conteyne & kepe them selfe fro them. And in that dayly prayer they shall graciously be herde. And lyke as a persone (for the suerte of his luyng here) doth hoorde by & gather trespour / so done they ordeyn for the suerte of their saluacion / that duely done honoure they parentes. This worde parentes doth signyfy bothe the father and mother. Who so euer dothe duely honoure his parentes / shall haue ioy / pleasure / and comfote amonge his owne chylder. And who so euer is duely obedyent vnto the father / dothe thereby refresshe and moche cōfōrte the mother. And these psones that done due honour vnto their parentes / shall haue longe lyfe and in the day of their prayer they shall graciously be herde of our lord / and haue their petition. Those persones that haue a reuerende dēde vnto our lord god / haue in lyke maner a reuerende dēde vnto they parentes / & done duely honour them / and wyl doo them suche scrupce / and in lyke maner as a bonde seruaunt sholde do vnto his lord and mayster / as well in werke as worde / withall pacience and gentylnes. Doo therefore vnto your parentes honoure & reuerence / that the blessing of god may thereby lyghte vpon you / and that blessing shall remayne & endure vnto your last ende. The blessing of the parentes dothe fyyme and make stable the possessyons and the kynde of the chylder. And contrary / the curle of the parentes dothe eradicate and rotewalt and bitterly destroy both. Chylde / neuer take thou pleasure ne pryde in the rebuke & dyspryse

of thy parities. For that rebuke is not thy gloze/boost
nor prayse/but rather thy confusyon/shame & rebuke.
For the gloze and prayse of euery person/standeth in
the honour of the parentes. And a great shame and re-
buke is it vnto the chylder / Whan the parentes ben
without honour & reuerence. Good chylder/take good
patience with the age of your parentes/and neuer dis-
please ne greue them in all your lyfe. And they sayle in
wytte or vnderstandynge/& thereafter speke or do ony
thyng contrary vnto your reason or wytte/toke you
patience with them/and let the mater passe. And in no
wyse do not you dyspse them/ bycause of youre owne
strength or better abilitie. For the pite and compassion
that you haue vnto your parentes/ shall neuer be for-
gotten before god. For you shal haue good and profyte
of theyr offence and synne. And in the iustice and right
you do vnto them/ shall you be edified/and encrease in
vertue. And in the tyme of your tribulacion. that good
dede shall be remembred. For as the yce in frost dothe
melte by the clere sonne beames/ soo shall your synnes
(by your duety done vnto your parentes) be wasted &
clene losed & forgyuen. That person is of euyl name
and fame/that doth forsake the parentes in theyr nede
And those chylder ben a cursed of god/that done anger
bete and trouble their parentes. Chylde of what state
or degree so euer thou be/do euer thy duety with myld-
nes/mekenes/and lowlynnes/ and than shalt thou be
well beloued/and praysed aboue other persones. And
the more hyghe estate thou come vnto / the more meke
and lowly be thou in all thynges/and than shalt thou
in the presence of god haue great meryte/ & encrease in
grace. For god doth loke vpon them that done tendre

o ber-
bū ferme
trāslata,

ex grego.
li. dialog.
iii. ca. vii.

lamin 4 qd
p. gregory
Spirit

The fyfth
precepte.

and gyue due thanks/foz the fauour & goodnes done
vnto them befoze. All this now is the very text & letter
of the holy ſcripture in þ place befoze reherſed. Where
you may ſe and perceyue many great cōmodytes and
graces that done come vnto them that duely done ho-
nour their parentes. And many great ieopardyes and
peryls: and alſo the curſe of god/that doth lyght vpon
them that wyl not do theyr duty of honour and reue-
rence vnto their parentes. Let therfoze your chylder
bſe & accuſtome them ſelfe / dayly to aye their fathers
and mothers bleſſynges. for this date I ſaye/that all
thoughe in caſe/the father oꝝ mother were an abhomp-
nable ſynner/oꝝ excommunicate/accuſed oꝝ an heritake
and though the chylder were ſo alſo. yet myght þ croſſe
of the bleſſyng of that father oꝝ mother ſaue þ chylder
from ſodeyn myſcheyf/that els myghte haue come vn-
to that chylder. And that croſſe may alſo do flee oꝝ chace
away euyl ſpyrtes / that els ſholde haue had power
vpon that chylder. The bleſſyng of euery good perſon
is good/and not without grete vertue / accoꝝdyng vn-
to the power and degree of the perſones / and therfoze
teche them alſo to aye bleſſyng of euery byſſhop/ ab-
bot/ & euery pꝛeſt / and of their godfathers & godmo-
thers/ with other deuoute perſones. And let this ſuf-
fyſe for this fourth cōmaundement. ¶ Yet go forther
vnto the fyfth cōmaundement/ whiche is/ to kyll oꝝ ſlee
no pſone. Teche them there/that it is not ynough that
they put no pſone to deth by ſtroke of hande oꝝ wepen/
but alſo that they hurte no perſone in name oꝝ fame by
detraction/backedytynge oꝝ ſclaundyng/oꝝ by euyl
example of lyuynge / noꝝ yet that they curſe oꝝ ban/oꝝ
wyl the euyl vnto any perſone / oꝝ yet hate any perſone

in hert. for (as scripture sayth) who so euer doth bere i. J
 in herte or mynde ony hatred / malice / euill wyll / or
 stomacke agaynst ony christiane is an homicyde / that
 is / a manslayer or a manqueller. Many persones wyll
 saye they be in charite / and haue no hatred vnto ony
 persone / and yet wyll they not speke one vnto another
 and that is a sygne and token that preuy hatred is in
 the herte / and that they do not loue theyr neyghboure
 as them selfe / in the true and vnsayued charyte of our
 lord. And sure it is / that who so euer doth not hooly &
 fully loue his neyghbour / whome he may see & beholde
 with his bodily syght / he can neuer loue god / whome
 he can not see / nor so beholde. This is than the comaū
 dement of god / that who so euer dothe loue god / must
 also loue his neyghbour. ¶ The. vi. comaūdement is
 that no lechery be done / whiche is not ment onely for
 the vnlawfull dede / but also for all maner of prouoca
 cyon ther vnto / as wanton and lyghte behayours / in
 kyssynge / cleppynge / & vnclene touchynge / a lyght lōke
 or cast of the lyght / with a desyre and consent of herte
 vnto the dede / dothe breke this comaūdement. Moche
 moze than doth rybauld by breke it / and suche maner as
 befoze is sayd. The olde prouerbe sayth. Who so wyll
 none euill do / holde do nothyng that longeth therto
 The ghostly enemy doth deceyue many persones by
 pretence and colour of matrimony / in priuate & secrete
 contractes. For many men whan they can not obteyn
 theyr vnclene desyre of the woman / wyll promyse ma
 riage / & ther vpon make a contracte / promyse / & gyue
 sayth & trowth eche vnto other / sayenge. Here I take
 the Margery vnto my wyfe / & therro pleght the my
 trowth. And she agayne vnto him in lyke maner. And
 for household.

i. Johā.
 iii. d

The. vi.
 precept.

Contractes.

after that done / they suppose they maye lawfully vse
theyr vnclene behaupoure / and sometyme the acte and
bede doth folowe / vnto the great offence of god & their
owne soules. It is a grete leopardy therfore to make
ony suche contractes / specially amonge them selfe se-
cretely alone / without recozdes / whiche must be two
at the leest. For many tymes / after the vnlawfull plea-
sure is past / discozde dothe fall bytwene the parties /
eyther bycause that (as the comune prouerbe sayeth)
hote loue / is soone colde / or els by the meanes of their
frende / or by some Couetpse to haue a better mariage
they or one of them done deupe the cōtracte / and so vnlawfully
done mary otherwyle / and lyue in aduouty
all their lyue tyme. And bycause the chyrche can not
openly knowe that thyng that was spoken and done
in prauite / they ben thought and dispoled so to lyue as
lawfully in mariage / where in bede befoze god they
done lyue as noughty packes in damnable aduouty
and vnlawfull lechery / and all their chylder bastardes
befoze god / all thought they seme otherwyle vnto the
worlde. Warne therfore your folkes there be no suche
blynde bargayns in your hous or gouernaunce. ¶ The
vii. cōmaūdement is / Do no theft. Here in correct your
yonge persones betyme. For the childe that begynneth
to pyke at a pye or a poynt / wyll after pyke a peny / or
a pounce. And so go forth from an apple vnto an ore &
from a peat to a purse / or an hoxe / and so from small
thynges vnto the greate. Whan you take any chyld
therfore with the maner / be it neuer so lytell a thyng /
paye truly at the first tyme / & the seconde tyme / pyke
the pinnes or the poyntes vpon the cappe or shulder in
open syght / and let all the hous wonder vpon them / &

*e. for
6. for
e. for*
The .viii.
precepte.

erpe all/here is the these/this isþ these / se se the these.

And yf they mende not therby / let them be so brought
throughe the open stretes with shame ynough/ & cruell
punysshement. For better is it that the chyld wepe in
youth / and sustre shame and rebuke / than here after
the father/mother and frendes holde wepe for sorowe
and shame at his hangynge and shamefull deth. And
let euery persone be ware of theste. For al other synnes
with contricion/confession and penaunce/may be for-
gyuen clerely / but theste and all goodes unlawfully
goten can neuer be forgyuen vnto the tyme that restitu-
tion be made/that is for to saye/vnto the tyme those
goodes / or the valure of them be restored / yf the per-
sones (in ony wyse) may be able therunto. Let euery
persone than ponder well and wep what vauntage it
is to stele or pyke / lyth (besyde the payne certaynly
to be suffred in hell or puegatory) the same goodes (in
valure) must be restored agayne. Small goodes tru-
ly gotten/done growe and encrease vnto the great con-
forte of the persones. And contrary/euyl gotten goodes
lyghtly come (as they saye) and lyghtly go / all waste
vnto nought/with the discomforte of the parties/and
greate combraunce of conscience. Se than that all
goodes be well gotten amonge you. ¶ Of the. viii. co. The. vii.
maundement you haue before some remembraunce in precepte.
the lessons of swerynge and lyenge. ¶ The. ix. com. The. ix.
maundement is/that no persone shall desyre in mynde precepte.
nor wyshe / that the wedded make of ony other per-
sone were lawfully their wedded make. ¶ And the. x. The. x.
comandement is in lyke maner of the goodes. For lo precepte.
holde the parties haue incomodite/lole/ displeasure
or viscomforte. The dedes of these two comandementes

were forboden by god in the .vi. aud. vii. commaundementes/ here now ven the wylls & desyres forboden.
That thyng than that no man maye lawfully wyll/
may no man do lawfully. Let them therfore beware
that doo not onely wyll and desyre in mynde/ but also
done secretely/ pryuely/ & craftely labour to take their
nephghours ferimes / oꝝ his hous (as they saye) ouer
his heed oꝝ to entyce and gete away theyꝝ seruauntes/
oꝝ any other goodes profitable for the partyes. For
though suche thynges may seme vnto the worlde law
full/ surely they be not withoute the greate offence of
god/as contrary vnto his commaundementes. And
thus an ende of the .x. commaundementes. ¶ Yet must
you haue a lesson to teche your folkes to beware of the
seuen pꝛyncypall synnes/ whiche ben comunely called
the .vii. deedly synnes/ but in dede they done call them
wꝛonge/ for they be not alwaye deedly synnes. Ther
fore they sholde be called capitall oꝝ pꝛincipall synnes
and not deedly synnes. These ben their names by oꝝ
dꝛe / after our diuision. Pryde. Enuy. Wꝛathe. Coue
tysse. Glotony. Slouth. and Lechery. Thus done we
oꝝdꝛe them/ accoꝝyng vnto our thꝛe ghostly enemyes /
the deuyl/ the worlde/ and the fleshe. For pryde/ enuy
and wꝛathe/ done apperteyne and belonge vnto the de
uyl / as chese mouer of them. And couetyse dothe ap
perteyne vnto the worlde/ as chese mouer therof. And
glotony / slouth & lechery/ done belonge vnto the fleshe
as their chese mouer/ whiche thꝛe we done put vnder
this oꝝdꝛe/ bycause that glotony is a greate occasiō
of slouth. For (as the pꝛouerbe sayeth) whan the bely
is full/ the bones wolde haue rest. The full fedde glo
ton is apte vnto no good werke oꝝ labour / but rather

The .vi.
pꝛincipall
synnes.

margin of bellye yb full. of garte yb full

al disposed vnto sluggysshnes & slouth. And those two
betwene them pouerlyte & puaue moost vnto lechery.
¶ Teche theym also to knowe the names of the fyue
wyttes / and to put the fyrst fyrnger of the ryght hande
vnto þe instrumentes of the same wyttes / that is to say
vnto the eare / the eye / the nose / the mouth / and than to
toyne & clap bothe the handes togyder / sayenge thus.
Hearnyng / sepyng / smellnyng / tastnyng. and touchnyng.

The. v.
Wyttes.

¶ It shall be alio well done to teche them the vii. wer-
kes of mercy / whiche you shold (after your power) set
forth in werke / as you teche them in voyce. That is to
fede the hungry. To gyue drynke vnto the thursty. To
clothe the naked. To receyue or lodge the wayfaryng
folkes / or them that haue neede of lodgyng. Visyte the
seke. Redeeme the prisonour. And burye the deed. Here is
nowe an ende hereof. Notwithstandyng I thynke it
necessary to shewe here yet how you sholde teche here
folkes to be ordered vnto þe confession of these thynges
For I haue knowen many come vnto confessions / that
coude not tell how to do / or what to saye there. I shall
therfor set forth here a shorte fourme & maner thereof.

The. vii.
Werkes of
mercy.

A fourme
of confes-
sion.

For there ben many fourmes of confessions in prynt set
out at length. fyrst / good deuout christians I beseeche
you gyue no credence vnto these falsse heretikes / that
doug depraue & set naught by confession / nor by this ho-
ly sacrament of penance. For I ascerne you these per-
sones what so euer they be / that (after their baptism
and christendome) haue done ony deedly synne / can ne-
uer be in the state of saluacion without the sayd and
wyll of confession. For almyghty god in euery law dyd
senyze a confession / and prouide euery trespasser ther-
vnto / as of our fyrst parentes Adam and Eue in para-

Genes. iii

Leuit.

Leuit. v.

Mat. v.

Mat. v.

Luc. xvi.

Luc. xvi.

Act. v.

by the confession of they had mekely made / they
and all we sholde haue suffered the lesse payne. In the
olde lawe speciall oblations & sacrifice was appoynted
openly by the preestes to be done for suche synnes
amonge the people that were prynces & unknowen vnto
all other persones except onely the selfe trespassers.
Wherby it must nedes be trouthe / that they were con-
fessed therof vnto the preestes. Whan any persone also
was suspecte of leprosie / the iudgement and determina-
cion therof remayned (by the ordinaunce of the lawe)
vnto the preeft. whiche thyng was a playne fygure
of the sacrament of penaunce and confession. And our
saynt sayd he came not to breke y^e lawe / but rather
to accomplysh & fulfill the lawe. And so he dyd con-
fesse and ratyfy that lawe / whan he sente the leproses
that he cured & heeled vnto the preestes. And in euery
cure he dyd vpon y^e synners / he expessed multi-
ply confession / in that he caused them to shewe their
disease before they were cured. And saynt Peter his
bycote after his alenctyon dyd requyre confession of a
ma^r called Ananias / & of his wyfe called Saphirye (as
apperteyneth in holy scripture) of a deedly synne / whiche
he (by the couplacyn of god) knewe they had done / and
because they wolde not make confession therof / they
were both stryken to death with the vengeance of god.
Wherby the holy prophete therfore hath (by the inspi-
ration of the holy ghoost) ordeyned that euery persone
y^e doth comyt or doo any deedly synne in werke / worde
or by thynke deliberatly consens in thynge / must nedes
(if they wyll be saved) be confessed therof vnto a preeft.
Synth that all christen people haue receyued and bled
the same loo many hundred yeres / take yon that vse

and custome for sufficient auctorite to folow the same
and to put all maner of contrary oppynion cleue out of
mynde/ and in no wyle to here speke or talke therof.

Now vnto our water. fyrst teche your folkes to come
reuerently vnto the ghostly father with meke & sobze
countenaunce and behaupour (for it is no laughyng
game) Than knele downe at the place apoynted / and
there make a croise vpon the foreheed or fronte / with
In nomine patris (as before is shewed) and thã forth
with saye thus, Benedicite. And whan the prest hath
answered/ than saye (yf the persone be lerned) Confi-
teor deo/ beate marie/ omnibus sanctis et vobis: pec-
caui nimis/ cogitatione/ locutione/ & opere mea culpa.
That is to saye for the vnlearned/ I cōfesse & knowlege
my selfe gylty vnto our lord god/ y blessed lady saynt
Marpe/ vnto all the holy company of heuen/ and vnto
you my ghostly father/ that I haue offended my lord
god many tymes in my lyfe/ and specially wth the last
tyme of my confellyon / in thought worde / and dede/
in many and dyuers wayes / moo than I can shewe/
specyally in the. vii. princypall synnes. Pryde/ enuye/
& wrauth/ couetyse/ glotony/ slooth and lechery. And by
them I haue broken his comaundementes.

¶ Pryde.

¶ For by the synne of pryde I haue be presumptuous
and disobedyent vnto god/ & haue not loued him aboue
all thynges / but many tymes set more by myne owne
frayle appetyte & sensuall desyre. For where I holde
haue desyred euer y laude & praple of our lord & all
mekenes of herte and accused my selfe/ I haue contrary
boasted my selfe/ or desyred & be glad of myn owne prap-
le & ben lothe to be dysprapled. And whan I haue ben

chalenged/reproued/rebuked/or corrected/or yet cha-
rytable ben monyshed & warned of/ & for my defaultes
I haue rebelled there agaynst/ & not mekely receyued
it/ but rather ben redy to defende or to excuse my selfe/ &
sometime with a lye/ or a false othe. And for lacke of re-
uerende drede & loue of our lord. I haue by presumpt-
on of pryde take his holy name in vayne/ & unlawfully
sworne by god/ by our lady/ or the holy saintes/ by my
fayth/ or trouth/ with suche other. And for very pryde &
psumption/ & for lacke also of loue & drede/ I haue mys-
bled & holy dape/ in thynges of pleasure/ or prynces vnto
my selfe/ & not in his seruyce vnto his honour. I haue
also (of hygh & proude herte or mynde) ben disobedynt
and not done due honour & reuerence vnto my fathers
& moethers spirituall & carnall/ ghostely & bodily/ nor
vnto myne elders & betters/ but haue ben many tymes
full obstynate & throwde vnto them. I crye god mercy.
Thus (for this foule synne of pryde) I haue broken
foure of the pryncypall comaundementes of our lord/
and many other wayes haue I also offended therin.
I beseeche his grace of mercy and forgyuence.

¶ Enuye.

¶ I haue also offended my lord god in & synne of enny
for I haue not loued my neghbour as my selfe/ nor be-
lo charitable/ so kynde/ so louyng & fauourable vnto al
psones/ as I wold they shold haue be to me/ but rather
I haue (by suspencion) thought/ iudged/ said/ or herd of
other psones/ otherwyle than I wold they shold of me
nor ben so glad of their welth as I soz for theyr hurte
as I wolde haue ben of myne owne. I crye god mercy
¶ In wyath also I haue offended/ for lacke of due pa-

cpence/ and for lpght fleyght / or small occasyon / haue
lyghly and soone ben styed and moued/ wrothe and
angry/ whan ony thyng hath ben done or sayde con-
trary vnto my mynde. And therwith haue ben redy
to reuenge the same with frowarde & vengeable coun-
tenaunce and behaupour/ with hyghe/ hasty / and vn-
goodly wordes/ brawlyng/ chydnyng/ scoldyng/ reuy-
lyng/ rebuknyng/ raylyng/ vpbzardnyng / thzetyng
curyng/ bannnyng / sweryng. And yf it came ther-
vnto/ in stryung/ fpyghtnyng / or (at the leest it wyl)
(as god forbede) in kyllyng or fleyng. Thus by these
two great synnes of enuy and wrathe I haue broken
the fyfth and the. viii. commaundement of our lord /
and by many other meanes offended in theym bothe.
I beseeche his grace of mercy and forgyuenesse.

C Couetyse.

In Couetyse also I haue synned / bycause I haue
not ben content with the goodes/ state & degree of ly-
uynge that god hath sent me/ where it is moche better
than I haue deserued/ or am worthy/ but I haue coue-
ted and despyed/ wysshed and wylled / Rudyed and la-
boured to haue moze (yf ony be lawfully gotten or soo
with holden/ make playne confessyon therof as the ma-
ter requirerh) Thus by this synne of couetyse haue I
broken the seuenth commaundement of our lord/ and
also the tenth/ and other wyle dyuerfly offended in co-
uetysse. I beseeche his grace of mercy and forgyuenes.

C Glotony.

I haue also synned in glotony/ in takyng meet and
drynke vndiscretely/ & aboute that nature dyd requyre
and haue pycked out and chosen (comptyme by sensuall
appetyte) the delycate/ swete / and pleasaunt meetes &

Drinke rather for pleasure than for neede/ & take ther
of suche superfluite (at some tymes) that I haue ben
therby sycke or diseased/ or at the leest ben y more dull
bothe in body & soule/ vnto all maner of vertue & good
exercyses. (Loke here whether you haue broken any
fastes comaunded by the lawe/ or ben drunken/ or take
any notable surfet) After meet comunely I haue ben
moredy to passe the tyme in bodily disportes and
pölenes/ than in labours. I crye god mercy.

¶ Stouth.

¶ I haue ben also moche slouthfull and neglygent to
serue god/ both vpon y holy daye & other dayes also/ &
I haue ben yke wery/ and thought the tyme of prayer
longer/ come late ther vnto/ & made haste therein/ & ouer
passed the seruyce of god wout due reuerence/ more by
couerle & custome/ than by any good remembraunce or de
uocyon/ & also I haue not ben diligent to apply my selfe
vnto suche bodily labours as I haue had in charge/ &
sometyme haue not done the labours at all/ or elles ful
sleghtly done them/ & spent the tyme after myne owne
appetyte ful vnfruytfully/ somtyme in wantonnesse/ &
sometyme in very ydelnes. I crye good mercy.

¶ Lechery.

¶ By the meanes of these two foule synes of glotony
and slouth/ I haue ben the more redy vnto the thyrd
synne of y fleshe/ that is to say/ lechery/ for I haue not
ben so chaste in soule & body/ as y state/ degre & maner
of my lyuyng doth require/ not so diligēt & redy to put
away vnclene thoughtes or mocryons of the body as I
shold be/ but rather folowed them at sometymes wyl
fully/ and suffre them to hange vpon me/ and taken in
them delectacion & pleasure for the tyme. And whan

I haue ben in pzeſence of company / I haue not alway
ordered my ſelfe in chaſte maner / in my lokes oꝝ ſpygh-
tes couſtenaunces and behauour / woꝝdes and dedes /
but many tymes haue ben full lyght to take oꝝ to geue
occacyon. I crye good mercy. Here muſt you remeꝛbe
lute oꝝ pꝛouocacyon vnto vncleenneſſe / done oꝝ ſuffred
on your behalfe / as in woꝝdes / wytynges / ſygnys
tokens / meſſages / kyſſynges / clepyng / touchyng / oꝝ
other moꝝe ſpythly and vnlawfull behauoure / done in
dede oꝝ in full conſent. And ſo ſhewe euery thyng with
the due circũſtaunces / of the tyme / place / and perſones /
not namyng the perſones / but ſhewyng the ſtates /
oꝝ degrees of them / as whether they be marryed oꝝ vna-
marryed. &c. Thus by this foule ſynne of lechery haue
I broken the. vi. and alſo the. ix. commaundemente of
god / and by many other meanes / as well in this ſynne
as in all the other of theſe. vii. pꝛyncypall ſynnes / he
I greuously offended my lord god / broken his com-
maundementes / not fulfilled the werkes of mercy
vnto my power / and myſued my ſyue wyttes / in he-
ſpyng / lepyng / ſmellyng / taſtyng / and touchyng.
Foꝝ the whiche and foꝝ all other / as our lord knoweth
me gylty / and I wolde confeſſe and knowlege yf they
came to mynde / I beſeche his gracyous goodnes of
mercy and foꝝgyuernes. And you my ghosly father of
penaunce and abſolucyon. Et pꝛecoꝝ ſancti mariani /
omnes ſanctos deſiret vos oꝝate pꝛo me. Whiche is to
meane vnto the vnlerned. And I beſeche the bleſſyd
lady ſaynt Marpe / all the holy company of heuen /
and you alſo my ghosly father to praye foꝝ me. And
whan you haue taken your penaunce / and haue ben
aſſoyled / than ſaye you vnto the pꝛeſte. Syꝝ / and it

please you / this is my penaunce / and than reherse the
sorie ones oꝝ twyse your selfe / that you may the more
suerly bere it in mynde: foꝛ I assure you / it is ieopar-
dous (after lerned men) to forgete the penaunce. And
thus an ende herof. Yet byde he pꝛompe in the be-
gynnyng / to set forth here a foꝛther exꝛtyle / whiche
I thynke shold be good and pꝛofytable foꝛ al persones
foꝛ the comane pꝛowbe is / that a greate benefyte oꝝ
gyfte is worse than lost vpon suche vnkynde persones
that done not remembre it / ne gyue due thankes ther-
foꝛ. If thow become the more euery faythful chꝛistian
to haue euer in mynde the greate and excellent benefite
of our saluacyon. And therfoꝛe haue I deuyled here a
shoꝛte table / that doth (in some) conteyne the hole tyte
of our saluour Iesu that such persones as wylt can
it by herte / & haue it rebꝛ in mynde may lyghtly oꝝ dꝛ
& laye by as it were treasour in a chest oꝝ cofer / all such
maters of the gospel / & that done apperteyne vnto the
actes of our saluour / as ben pꝛeched where they ben
pꝛesent / oꝛ that they done here in ony good comunicat-
yon oꝝ redynge. And also ouer this / they shall haue
two greate pꝛyces hereby / one is / that no remedy maye
better ne sooner chase awaye all tẽptacyons / & put the
ghostly enemyes to flight / than this remembraunce.
The seconde is / that nothyng in this worlde may ca-
ther ne more speedfully moue a dull herte vnto deuor-
yon & vnto the cõpnyraunce of vertue / than this exꝛt-
yle. I beseeche you all therfoꝛe / in visceribꝛ Iesu xpi.
that is to saye / foꝛ the tender loue of our lorde god / and
most sweet saluour Iesu / gyue some labour and dis-
ligence / ther vnto / & dayly vñe the same. It is but shoꝛt
and therfoꝛe maye sone be had by herte. And it is bes

ry swete/pleasaunt and profytable / and therfore sholde
be receyued with good wyll and diligence .

¶ The selfe table of remembraunce.

¶ The incarnation / that is / whan (after the saluta- **Fyrst.**
cyon & gretynge of the aungell Gabryell) our sauour
was concēpued perfyte man & very god / in the wombe
of our bleissyd lady Mary euer virgyn .

¶ The natyuite / that is y^e blessid byrth of our sauour **Second**
whan he was bozne in Bethleem of the same bleissyd la-
dy without ony payne / the euer remaynyng virgyn .

¶ The circumcyssyon / whan he fyrst shedde his precy- **Thyrde.**
ous blode for our redempcyon .

¶ The Epiphanye / whan he was shewed and openly **Fourth.**
declared vnto the hole world by the thre kynges / to be
very god and very man / the sauour of the worlde .

¶ The presentacyon / y^e is whan he was brought vnto **Fyfth.**
the temple w^oblacyon or offerynge accordyng vnto y^e
lawe / & also y^e purificacyon or chyrchyng of our lady .

¶ The flyght in to Egypte / that was whan kynge **Sixth**
Herode byd pursue our sauour / and wyllynge suetly
to slee hym / byd cause to slee all the Innocent chylder
with in the coostes and countree of Bethleem .

¶ The dysputacyon / that was after his retorne and **Seuenth**
comynge from Egypte agayne / whan he wente with
his mother and Ioseph vnto Iherusalem / and there
ynknowynge vnto them remayned & tarped / tyll that
thre dayes after / with great sekynge they founde hym
in the temple dysputynge amonge the doctours / & than
was he .xii. yeres of age .

¶ His humiliacion & meke behauioure vnto his pa- **Eyghth.**
rentes / that was whan he lefte / that hygge place and
exercyse of contemplacyon / and wente with them / and
for houshold .

was obeyent vnto them.

This educacyon oꝝ hyngyng bp/that was whan he
taped and dwelled at Nazareth with his blessed mo-
ther & with Joseph her husbunde / euer occupied after
their wyll & mynde vnto their cōforte / and euer as he
greme & encreased in age and stature / so dyd he appere
and shewe him selfe in grace and vertue.

This baptylme / that was whan he was baptyled of
saynt Johū baptyst in the flode of Iordane / where the
voyce of the father of heuen was herde / and the hooly
ghost (in the kynde and lykenes of a doue) was seen /
whiche dyd testyfy & declare foꝝ trouthe / that Chryst
was god and man the Welthe & sauour of the world.

Wyldernes / that is / that immediatly & forthwith
after his sayd baptylme he was led (by the spiryte of
god) in to wyldernes / not ferre from the sayde flode of
Iordane / to yēde & purpose to be attēpted of yē deuyll.

Faste / that is / that he in yē wyldernes dyd faste from
all maner of fode / meet oꝝ dꝛynke / by the space of forty
dayes / and forty nyghtes contynually togyder.

Temptacyon / that is / that immediatly & forthwith
after that faste whan he began to waxe hungry / the de-
uyll dyde tempte hym vnto glotony and vnto pryde /
and vnto couetyse.

Victorye / that is / that our sauour dyde confounde
the deuyll in all his temptacyons / and (foꝝ our welth)
had ouer hym the victorye and maystrye.

Eleccion / that is the chosynge of his discyples / and
the appoyntyng and deuydyng of them in to dyuers
degrees / and oꝛdes.

Prechyng / that was whan he spake openly vnto
the people / and that comunely in parables.

Teachynge/that was whan he taught his discyples
and apoules secretly by them selfe suche mysterpes as
apperteyned vnto them to knowe/and not vnto the co
mune people. xviii.

Labours / that was whan he wente aboute frome
towne to towne/ fro cite to cite / from cositre to coultre/
in hūgre/thurste/ & colde and many wery Journeys. xviii.

Myracles/whiche he dyd in many a sondry maner
in turnyng water in to wyne/in fedyng of many thous
landes with a small porcyon of bytyle. In curynge xix.
and heclynge of all maner of sykkes & diseases/ and in
shewynge to many theyr secrete & inwarde thoughtes

The maundy/that was the last souper/ & he made
to ende and conclude the olde testament/by the pascall
lambe/& to ordeyne & begyn the newe testament. xx.

The ministry or seruyce / that was whan he was
shed the fete of his discyples / arysynge ther vnto from
the souper. xxi.

The consecracyon/that was whan he retournynge
agayne vnto the table/dyd (of bred and wyne) conse
crate and make his owne holy body and sacred blode/
ano therwith dyde comune and howsell his apostles/
and gaue them power to consecrate & make the same/
wherby they were all made pcestes. xxii.

The sermon /that was whan (after all this) he pre
ched vnto his apostles a solēpne & meruaylous swete
sermon/makyng speyal mencyon of loue/vnite/peace
and concozde. xxiii.

Agonie / that was whan he wente a syde frome the
company / with saynt Peter / saynt Iohn & saynt Ja
mes/and yet wente somwhat from them vnto prayer/
wherin he swette water and blode for agony/fete/care

and trouble of mynne/for the maner of that bytter passyon and moost cruell death that he sawe to come / and how lytell it sholde be regarded and set by.

¶ Betrayenge/that was/whan the traycoute Judas that befoze had solde hym vnto the Jewes/ came with a company of hartepesed men / & with a falsse flatrynge kyss he shewed vnto them whiche was he.

¶ Takynge / that was (whan after that kyss) the sowdypours layde hande vpon hym and toke him / and all his discyples fledde and forsoke him for the tyme.

¶ Bysshops/ that is / whan the sowdypours that toke hym/ brought hym vnto the bysshops Anna and Cayphas/ where he was examyned / and by falsse wytnesse accused and cruelly turmented all that nyght.

¶ Pylate / that is/that on the morowe he was presented by the Jewes/and falsly accused vnto Pylate.

¶ Herode /that is / whan Pylate had examyned hym and coude not fynde hym in ony thyng defaulty / than dyd he sende hym vnto Herode the kyng.

¶ Pylate agayne/that is / whan Herode had examyned hym in many thynges / & he wolde answere hym vnto nothyng / than he put vpon hym a whyte foolles cote/and with derisyon & mockery sente hym agayne vnto Pylate.

¶ Examynacyon/that was/ whan (after many newe falsse accusacyons of the Jewes) he forther examyned hym by longe processe.

¶ Flagellacyon/ that was / whan Pylate wyllyng to deliuer hym (bycause he founde him in all thynges faultles/and yet coude not appeale the crye and malysce of the Jewes) dyd put hym naked/ & tyed hym vnto a pyllet/ and caused him to be cruelly scourged/so that no place

of his body was vnto nye or vntwounded.

CCoronacion/that was/whan the iewes wolde not yet be satysfied and content / **P**ylate caused hym to be crowned with a crowne of sharpe thornes/and with a rede in his hande in stede of a septer/ & clothed in purple/brought hym forth amonge them / and sayde in mockage beholde here your kynge.

CCondempnacion/that was/whan the iewes wolde in no wyse be otherwyse content than with his dethe/ **P**ylate set in a trone as iudge/condempned hym / and iudged hym vnto the deth of the crosse.

CFlagitacion/that was/whan **P**ylate had put vpon him his owne clothes agayne / & gyuen the sayd iudgement/than layde the heuy crosse vpon his necke / vnder the whiche (for very weytnesse and feyntnes) he fell downe (as notable to bere it any farther) and than caused they another man to bere it for hym vnto the place/that was the mount of Caluary.

CCrucifixion/that was whan he came vnto the place they caused hym to put hym selfe naked agayn/ and to toyne & frame his body vnto the crosse/ wher vnto they nayled hym with foure great nayles / one through the myddle of his right hande/the seconde through y^e lyfte hande/& through eyther fote one/lyenge the legges on cros wyse/the one ouerthwarthe ouer the other/& so dyd they hange hym/& by many rebukes mocked hym/and whan he cōplayned of the thurst/they gaue hym ysfell and gall. And whan he had hanged there so paynfully the space of thre houres / he wth lowe crye cōmentynge his spyrte and soule vnto y^e father of heuen/expired & dyed. And yet after his departynge (to be sure of his deth) one of the lowdyours made a wounde in his syde

f.iii

xxxiit.

xxxiit.

xxxb.

xxxbi.

li. iiii. res
uelaf. bte
birgite.
ca. lxx. b.

and thyske him vnto the herte with a spere.

xxviii.

C Sepulture/that is to saye/the burpence/whan Joseph ab Aramathye had axed of Pylate his blessyd body he toke hym downe at cōplayne tyne/ & buried him in a newe graue or tombe y^e he had made for hymselfe.

xxix.

C Resurreccyon / that was / whan the thyrde daye after he dyd aryse in a glourous body & soule / & appered fyrst vnto our blessed lady his mother / than vnto Mary magdeleyn / and after vnto the thre Maryes / than vnto saint Peter / & after that vnto two of his disciples at Emaus. And the same nyght vnto .x. of the apostles whan all theyr doores & wyndowes were faste shette & closed vp. Thus you may perceyue he dyd appere .v. tymes that same day of his resurreccyon.

xxx.

C Ascencion / that was whan he (in many sondyr wyyses / by many apperynge) had suffyciently proued & assured his glourous resurreccyon / by the space of .xl. dayes / than in the ptesence of his mother / his apostles & in y^e ptesence of many other discyples / men & women he dyd meruaylously ascende and stye vp in to heuen.

xl.

C The myssyon or sendynge of y^e holy ghost / that was whan the .x. daye after the sayd meruaylous ascencion accordynge vnto his promysse he sente downe the holy ghost vnto his blessed mother / his apostles and discyples / wherby they were all fulfilled with grace / & conserued therin / as the fyrst churche of Chyyst / & so hath the contynued / and dothe and shall contynue in the churche vnto the ende of the worlde. Amen. **C** You now wyl thynke this table ouer longe for a dayly exercyse / but you muste remembze that the selfe table is conteyned in the fyrst wordes of euery artycle / and the resydue is a bytue declaracyon of the same / and therefore I shall

be content to set it out alone in the selfe wordes/ which
ben in nombze. xl.

¶ Thus.

¶ Incarnacion/ nativite/ circucisyon/ cypphanye/ pre
sentacyon/ egypte/ disputacyon/ humptyacyon/ educa
cyon/ baptylme/ wyl dernes/ faste/ temptacyon/ victory
electcyon/ prechynge/ techynge/ labours/ myzacles:
maundye/ mynystery/ consecracyon/ sermon/ agonye
betrayenge/ takynge/ bystshops/ pylate/ herode/ py
late agayne/ examinacion/ flagellacyon/ cozonacyon/
condempnacion/ fatigacion/ crucifixion/ sepulture/ res
urreccyon/ ascencion/ missyon.

¶ The ende.

¶ Nowe you may se/ this table is not longe/ but may
easely be had by herte/ and yf it so be/ and dayly bled/
I dare well saye the persones shall fynde cōfōrte ther
in bothe to exclud vycce/ and also to encrease in vertue
and grace. And yet fethermoze to conynue therein vnto
their comfōrte and ioye euerlastynge/ wherunto he
brynge vs that bought vs/ our lord god & moost swete
sauy our Iesu/ who gyde you & kepe you all. Amen.

¶ The sayd olde wretched brother of
Syon Rycharde Whytfozde.

¶ Impznted at London in Fleetestrete/ at the sygne
of the George/ by me Robert Redman/ dwel
lynge in saynt Dunstons parlyshe.



